C o n f i d e n t i a l

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Executive Committee

August 1962

M I N U T E S

of the

MEETING OF THE EXECUTIVE COMMITTEE

of the

WORLD COUNCIL OF CHURCHES

Cité Universitaire, Paris

August 6-7, 1962

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CONFIDENTIAL

Executive Committee No.12.
August 1962

WORLD COUNCIL OF CHURCHES

M I N U T E S

of the

MEETING OF THE EXECUTIVE COMMITTEE

Paris, August 6-7, 1962

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1. PRESENT:

Presidents: Archbishop Iakovos
Dr Martin Niemöller
Mr Charles Parlin

Chairmen: Dr Franklin Clark Fry
Dr Ernest A. Payne

Members: Dr C.G. Baeta
Bishop Sante Uberto Barbieri
Dr Eugene Carson Blake
Dr Kathleen Bliss
Dr Alford Carleton
Dr J.R. Chandran
Dr Ivy Chou
Prof. J.L. Hromadka
Archbishop Gunnar Hultgren
Metropolitan Iakovos of Philadelphia
Bishop Hans Lilje
Archbishop Nikodim

Consultants: Bishop Emilianos
Sir Kenneth Grubb
Archpriest Vitaly Borovoy

Staff: Rev. Paul Abrecht
Dr Roswell P. Barnes
Dr Madeleine Barot
Dr R.S. Bilheimer
Dr G.W. Carpenter
Dr A. Carrillo de Albornoz
Dr Leslie E. Cooke
Rev. Rod. French
Rev. Anker Gjerding
Dr Norman Goodall
Rev. Victor Hayward
Mr W. Kilpatrick
Mr Christopher King
Rev. Daisuke Kitagawa

U Kyaw Than
Dr Hans J. Margull
Mr Philippe Maury
Dr Paul S. Minear
Rev. Harry Morton
Bishop Lesslie Newbigin
Dr N. Nissiotis
Dr O. Fred. Nolde
Mr Frank Northam
Mr R. Orchard
Dr Heinrich Puffert
Dr Elfan Rees
Dr Roland Scott
Rev. Hallam C. Shorrock
Rev. Theo Tschuy
Father Paul Verghese
Dr W.A. Visser 't Hooft
Dr Glen Garfield Williams
Mr Ralph Young

A cable having been received from Dr Fry indicating that he had been delayed, the Vice-Chairman Dr E.A. Payne took the chair and led the meeting in prayer. Dr Payne presented Dr Visser 't Hooft's apology for absence from the first sessions of the Committee owing to his visit to Jamaica where he was representing the Council at the celebration of the Island's Independence.

2. Roll Call

The Assistant General Secretary read the Roll Call, reporting apologies from Dr J.H. Oldham, the Archbishop of Canterbury, Dr D.G. Moses, and Mr J. Irwin Miller. Archbishop Frank Woods had intended to be present but a telegram had been received from him saying that he was unable to travel owing to ill-health. The officers were asked to send a message of sympathy to the Archbishop. Subsequent to the meeting a message was received from Sir Francis Ibiam regretting that he had not been able to fulfil his intention to be present at the meetings.

3. In Memoriam

It was reported that since the draft of the Report of the Committee to Central Committee had been prepared, news had been received of the death of Sir Thomas Taylor. The Committee wished to place on record its deep gratitude for the contribution Sir Thomas had made to the ecumenical movement, especially in connection with his work as Chairman of the Commission on Christians and the Prevention of War in an Atomic Age. It was agreed that a reference to this should be included in the Report to the Central Committee.

4. Minutes

Dr Goodall drew attention to an error on page 11 of the minutes of the meeting held in Geneva on 28-31, March 1962, copies of which had been circulated. The place and date of the Fourth World Conference on Faith and Order should read 'Montreal, July

12 to 26, 1963'. With this correction the minutes were approved.

5. Secretarial report

Pending the fuller report which Dr Visser 't Hooft would present at a later session, the Assistant General Secretary commented briefly on some aspects of the work of the Council during the six months which had elapsed since the New Delhi Assembly. In referring to staff members who had left the Council since the previous meeting, Dr Goodall paid special tribute to the long and important service which had been rendered by the Rev. Francis House. Dr Goodall also drew attention to the fact that although the Rev. Daisuke Kitagawa was present at these meetings, he would be leaving before they concluded to take up work for his own Church in the United States. He had make a valuable contribution to the work of the Council and would be greatly missed. The Committee expressed regret that Mr House was not present, and asked that its gratitude and good wishes be sent to him.

6. Central Committee

Dr Goodall reported on expected attendance at Central Committee. The draft time-table and agenda for the meeting were in the hands of members. Dr Goodall pointed out that, in accordance with the decision of the Executive Committee at its March meeting, a considerable amount of the time available would be given to discussion in seven sub-committees, i.e. two Policy Reference Committees, Finance Committee, and four committees dealing with the work of the Divisions. There was some discussion concerning procedure, following which it was AGREED that the conveners of the committees should be persons other than the Chairmen of the Divisional Committees but that the Divisional Committee Chairmen would report directly to plenary sessions in addition to any reports which might be given by the convenors. The draft time-table and agenda for Central Committee were APPROVED.

7. Membership of Sub-Committees of Central Committee

A proposed list of membership of the sub-committees was submitted. Numerous proposals for changes in the list were made and the Secretary was asked to bring back an amended list to a later session. This was done and the amended list was APPROVED for submission to Central Committee.

8. Publications Policy

Mr Northam spoke to a proposal, copies of which were in the hands of members (see Appendix I) for the creation of a Staff Committee on Publications, Mr Maury outlined the facts which had led to the conclusion that such a committee should be set up. Mr Parlin said that the Working Committee of the Department of Information had spent a considerable time in discussing the proposal and had come to the conclusion that such a step was desirable and necessary. The result of this discussion was to be seen in a supplementary paper attached to the original document. After brief discussion it was AGREED

that the proposal be referred to Policy Reference

Committee II and Finance Committee for consideration and submission to Central Committee.

9. Future meetings

The Rev. Raymond Maxwell reported on the investigations he had made in regard to the possibility of holding the meeting of Central Committee in 1963 in North America. Invitations had been received from the American Baptist Convention to meet at its Green Lake Conference Centre; from the Colgate Rochester Divinity School, supported by the University of Rochester and the Rochester Council of Churches; from the Princeton Theological Seminary; and from the American University (and the Wesley Theological Seminary), Washington, D.C.. Dr Blake and Mr Parlin said that as Trustees of the institutions concerned they had been asked by Princeton Theological Seminary and the American University respectively to emphasize the warmth of the trustees' invitations. Gratitude was expressed for all these invitations and after discussion it was AGREED

to recommend that the Central Committee accept the invitation which had been received from the Colgate Rochester Divinity School, in collaboration with the University of Rochester and the Rochester Council of Churches, to hold its meeting in Rochester from August 26 to September 3, 1963.

Dr Payne reminded the Committee of the dates of related meetings, as follows:

Working Committees - August 20 to 25, 1963
Executive Committee- August 25 and 26, 1963,

and of further meetings of Central Committee as follows:

December 1964-January 1965 - in a tropical area, possibly Africa
1966 - probably Europe
(1968 - probably Fourth Assembly)

10. Departmental Working Committees

Dr Goodall recalled the proposal that some of the Departmental Working Committees might meet less frequently than once a year. The Staff Executive Group had asked the Directors of the Division of Studies and the Division of Ecumenical Action to look further into the possibility and report to Executive Committee. Fr Verghese said that the proposal had been discussed in the Divisional Committee: the Working Committee of the Youth Department was at present meeting only once in two years, with an officers' meeting in the intervening year; the Working Committees of the Departments on the Laity and Cooperation of Men and Women in Church, Family and Society felt that a yearly meeting was essential; the Board of the Ecumenical Institute and the Divisional Committee also wished to continue to hold an annual meeting if this could be made financially possible. Dr Bilheimer said that the whole question was a very complicated one and the Division of Studies had

not been able to reach a clear decision. In view of the heavy programme ahead of the Departments - particularly of the Departments of Faith and Order and Church and Society - he did not see any possibility of making radical changes in the immediate future. He felt that any plan that might be made should have reference to a longer period than two years only. It was AGREED that no action be taken on the proposal at the present time.

11. Meeting of the Commission on World Mission and Evangelism

Bishop Newbigin reported a change in the dates of the meeting of the Commission on World Mission and Evangelism. This would be held from December 8 to 20, 1963 in Mexico City.

12. NextMeeting of the Executive Committee

Dr Goodall recalled that it had been agreed that the date of the next meeting of the Executive Committee should be from Monday, February 11, to Friday, February 15, 1963. A warm invitation had been received from the Coptic Orthodox Church to hold the meeting in Cairo but final permission had not yet been received from the Government of the UAR. Fr Makary was expecting this in the course of the next day or so. The hope was expressed that the invitation would carry with it the goodwill of other churches in the area and the Near East Christian Council. In reply to a question whether the possibility of holding the meeting in any of the other areas proposed for investigation by the Executive Committee in March (Jerusalem, Singapore, and Tokyo), Dr Goodall said that no other firm invitation had been received. It was AGREED to defer a decision until a later session of the meeting.

At the later session it was reported that Fr Makary had received a cable indicating that Government permission for the holding of the meeting in Cairo had been received. Conversation with the Metropolitan of Carthage also gave assurance that the proposal was warmly welcomed by the Greek Orthodox Church in Egypt. It was AGREED

> that the invitation received from the Coptic Orthodox Church to hold the February 1963 meeting of the Executive Committee in Cairo be gratefully accepted.

13. Division of Inter-Church Aid, Refugee and World Service

(a) Dr Cooke reported that the Food and Agricultural Organization was planning a 'Freedom from Hunger' Campaign to be held in March 1963, and asked for the Committee's approval of a resolution which had been adopted by the Executive Committee of the Division. In reply to a request by Archbishop Iakovos for clarification of the relationship between the FAO and the Division, Dr Cooke said that the Organization gave considerable help in the work of the Division in areas of acute human need by providing expert advice concerning the development of projects, invited the cooperation of the churches in its undertakings, and supported to some extent

the work undertaken by the churches. Dr Cooke was asked to redraft the Resolution in order to make this clear, and it was RESOLVED

> that the Executive Committee note that the Division of Inter-Church Aid, Refugee and World Service has agreed, as a part of its larger cooperation, to cooperate with the Food and Agricultural Organization in a world 'Freedom-from-Hunger-Week' in March 1963, by the holding of an Ecumenical Service of Intercession in the Cathedral Church of St Pierre, Geneva, on Thursday, March 21. It approves the request of the Divisional Committee of DICARWS that the General Secretary should be asked to invite member churches to hold similar services in as many of their congregations as possible on Sunday, March 24, 1963.

(b) Staffing

Dr Cooke reported that three new staff members had joined the Division: the Rev. Jens Thomsen, Professor Z.K. Matthews, and Mr Christopher King. The Rev. H. Shorrock would be leaving the Division in February 1963 to take up work in the Christian University in Japan.

14. Division of World Mission and Evangelism

Bishop Newbigin reported that the present mandate of the Theological Education Fund would expire in the summer of 1965. The small advisory group set up in New Delhi to consider the future of the Fund had met twice and the Divisional Committee had considered a first draft of its proposals. A report would be presented to Central Committee.

15. Commission of the Churches on International Affairs

Dr Nolde reported that the CCIA had been asked to bring to the attention of the Committee the following resolution adopted by the Executive Committee of the Division of Inter-Church Aid, Refugee and World Service:

> The Divisional Committee
>
> expressing its deep appreciation of the work and achievements of the office of the United Nations High Commissioner for Refugees since its establishment by the General Assembly in 1951,
>
> welcoming in particular the marked progress that has been made since, and in consequence of, World Refugee Year in moving towards a final solution of the post-war refugee problems in Europe,
>
> acknowledging with gratitude the subsequent resolutions of the General Assembly empowering the High Commissioner to use his 'good offices' in view of new refugee situations around the world and the High Commissioner's liberal and energetic interpretation of these resolutions,

aware that unresolved refugee problems now exist in Africa and Asia and apprehensive that, in the pattern of our times, other such situations may occur,

convinced in consequence that the office of the United Nations High Commissioner for Refugees is an essential organ of the United Nations for the foreseeable future, both on grounds of human need and of the peaceful organization of society,

RESOLVES that the Commission of the Churches on International Affairs be requested to take most energetic measures to urge upon the 17th General Assembly of the United Nations the necessity of renewing the mandate of the Office of the United Nations High Commissioner for Refugees for a further period of five years from January 1964.

The CCIA officers had already submitted the resolution to the 34th session of the UN Economic and Social Council and would also bring it to the attention of all governments at the UN General Assembly in September.

16. Headquarters Properties

Dr Niemöller said that the general position in regard to the Headquarters Properties would be reported to the Finance Committee and Central Committee. He recalled that the former Executive Committee had given general approval to the plans for the Chapel at its meetings in February and June 1961, and Finance Sub-Committee now asked for approval of suggested plans for stained glass windows. Mr Northam said that a model of part of the windows was available and proposed that action be deferred until members had had an opportunity of examining this. At a later session it was AGREED

that the Executive Committee give approval to the suggested plans for the glass windows in the chapel and give authority for any further decisions concerning the details of the furnishing and decoration of the chapel to be taken by a staff committee to be named by the Staff Executive Group.

It was reported that the Czechoslovakian Churches hoped to be able to give the stained glass for the windows as part of their contribution towards the new headquarters. The Committee asked Professor Hromadka to convey to the Czechoslovakian Churches an expression of warm appreciation for this generous gift.

17. Applications for membership

(a) Dr Visser 't Hooft reported that applications for membership had been received from the following Churches, all of which complied with the criteria laid down in the Rules of the Council:

(i) Union of Evangelical Christian Baptists of USSR
(ii) Georgian Orthodox Church, USSR
(iii) Estonian Lutheran Church
(iv) Evangelical Lutheran Church of Latvia
(v) Evangelical Lutheran Church in Southern Africa - South East Region.

Statistical information concerning these Churches appears in Appendix II (a).

After careful consideration of each application individually it was proposed by Dr Blake and seconded by Mr Parlin that these applications be recommended for acceptance. Archbishop Iakovos urged that action be deferred as in his opinion there was not sufficient information available in some cases on which to reach a decision. Bishop Barbieri moved that a decision be postponed pending further discussion at a special meeting of Executive Committee during the course of Central Committee. This was put to the meeting and lost. The Chairman then put Dr Blake's motion to the meeting and it was AGREED

> to recommend to Central Committee that the above applications for membership be approved, to be dealt with in accordance with the Constitution.

Archbishop Iakovos asked that his dissentient vote be recorded.

(b) The Armenian Apostolic Church, Catholicosate of Etchmiadzin, and the Armenian Church, Catholicosate of Cilicia. Dr Visser 't Hooft said that applications had been received from these two Churches. It was difficult to know how to proceed in these cases since although both Churches complied with all the criteria of membership, they were branches of the same Church between which differences which appeared at present to be irreconcilable had existed for many years. Representatives of both Churches were present in Paris, however, and he suggested that action be deferred to a later session when there would have been opportunity for consultation. At a later session Dr Visser 't Hooft reported that these consultations had resulted in the issuing of the following statement :

> In presenting the two applications of the Catholicosate of Etchmiadzin and the Catholicosate of Cilicia, the official observers of these two Catholicosates wish to make the following statement:
>
> The presentation of the two applications should not give the impression that two different, separate Churches are applying for membership in the World Council of Churches. The Armenian Church is one under the spiritual supremacy of the Catholicos of all Armenians of Etchmiadzin. The two Catholicosates have their respective jurisdictions, with independent status, and with the primacy of honour being recognised by the Catholicosate of Cilicia for the Catholicosate of Etchmiadzin.
>
> The present difficulties in their relationship with each other are of temporary nature and we believe that they will disappear in the near future.
>
> The two delegations will cooperate in bringing their contribution to the Ecumenical movement in general and to the task of the World Council of Churches in particular.

Observer of the Catholicosate of Cilicia:	Observers of the Catholicosate of Etchmiadzin:
Archimandrite Karekin Sarkissian	Bishop Serabe Manoukian
	Bishop Komitas Der Stepanian
	Archimandrite Barkev Kevorkian

This news was received with joy, and it was AGREED

To RECOMMEND to Central Committee that the applications for membership in the Council of the Armenian Apostolic Church, Catholicosate of Etchmiadzin and Catholicosate of Cilicia be approved, to be dealt with in accordance with the Constitution, paragraph II.

(c) Lutheran Church in America

RESOLVED to recommend to Central Committee that it recognize the Lutheran Church in America as constituting the continuing membership of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church of America (Suomi Synod), and the United Lutheran Church in America, which have combined to form the united Church.

18. Associated Churches

Dr Goodall recalled the instruction given to the Central Committee by the New Delhi Assembly 'to set up a classification of "associated churches" which will include such churches as, according to the judgement of the Central Committee, fulfil all the criteria of membership except the criterion of size'. Two applications for membership were before the Committee as follows (for statistical details, see Appendix II (b)):

(i) The Lusitanian Church, Portugal
(ii) The Spanish Reformed Episcopal Church

After discussion it was AGREED

To RECOMMEND to Central Committee that the Lusitanian Church, Portugal, and the Spanish Reformed Episcopal Church be accepted as Associated Churches of the Council.

At a later session Dr Visser 't Hooft reported that during the course of the meetings the necessary details had been received concerning the application for membership of the Union of Protestant Churches in the Netherlands Antilles, (for statistical details see Appendix II (b)). After discussion it was AGREED

To RECOMMEND to Central Committee that the Union of Protestant Churches in the Netherlands Antilles be accepted as an Associated Church of the Council.

19. World Confessionalism: Proposed Consultation

Dr Goodall reported that for some years past an informal meeting had been held annually in Geneva between representatives of the world confessional organizations and the World Council of Churches General Secretariat. It was usual for this to be convened by one or other of the confessional organizations. At the meeting which had been held in April this year the WCC General Secretariat had been asked to arrange for a more widely representative consultation including representatives from Asia and Africa. Consideration had been given to the possibility of holding the consultation at the time of the February Executive Committee meeting, but it seemed likely that a more acceptable date would be after the forthcoming situation conferences of the East Asia Christian Conference; negotiations were proceeding in regard to this. The report was received.

20. Second Vatican Council

The Chairman drew the attention of members to the paragraph in the draft report to Central Committee dealing with relationships with the Roman Catholic Church. Dr Visser 't Hooft read the following communication from the Vatican's Secretariat for the Promotion of Christian Unity, setting out the conditions governing appointment of observers to the Second Vatican Council:

"The Rules and Regulations regarding Delegated Observers

1. In order that Christians who are separated from the Apostolic See may be better informed on the work of the Second Vatican Council, the Holy See invites them to send Delegated Observers.

2. The Observers are entitled to be present at the public Solemn Sessions and at the closed General Assemblies where the schemata of the Council are presented for open discussion. They are not entitled to observe, generally, the Work-Sessions of the Commissions, unless special circumstances warrant this and permission has been obtained from the competent authority.

3. The Observers are not entitled to speak or to vote at the discussions and sessions of the Council.

4. It is the task of the Secretariat for Promoting Christian Unity to mediate between the organs of the Council and the Observers whatever information is necessary for following more easily and competently the work of the Council.

For this, the Secretariat can hold special sessions for the Observers, in order to discuss with them the deliberations of the Council. To such sessions competent people, including Fathers of the Council, can be invited, in order that the Observers are exactly informed on the themes discussed in the Council."

There was full discussion during which further clarification was given regarding the position of observers and it was proposed that a draft resolution be prepared for presentation to a later session. At a later stage of the meeting Dr Visser 't Hooft presented a draft resolution; after discussion and amendment this was adopted as follows:

This Committee recommends that the invitation received from the Vatican's Secretariat for the Promotion of Christian Unity to send one or two observers to the Second Vatican Council be accepted.

It is understood that

- the purpose of sending observers is to have direct information about the work of the Vatican Council which will deal with a number of questions which have a bearing on the relationships between the churches and on Christian unity in general;

- that the observers will have no authority to speak officially for the World Council of Churches or its member churches, nor to engage in any negotiations on their behalf; but may give informal explanations concerning the position of the WCC as expressed in decisions of the Assembly or of the Central Committee;

- that during the meeting of the Council the observers will report through the officers of the World Council of Churches.

It is also recommended that the Executive Committee be empowered to appoint the observers.

Some consideration was given to possible names in the event of Central Committee accepting the above recommendation. Dr Visser 't Hooft said that the question was a difficult one, partly by reason of the special qualifications required and partly owing to the length of the period involved - it was likely that the first session would last from October 11 to the middle of December, with a second session following some time in the early part of 1963, possibly just after Easter. It was, however, permissible to appoint an alternate if desired. The staff had given careful thought to the matter and would like to put forward the name of Dr Lukas Vischer, of the Department of Faith and Order: in addition to having the necessary theological qualifications, Dr Vischer had a good knowledge of both Latin and Italian. It had been the opinion of the officers that there were strong reasons for proposing that the second observer should be a member of an Orthodox Church. The matter would come up for further discussion in the Policy Reference Committee I and it was stated for the record that if the Central Committee accepted the recommendation that the appointment of observers to the Second Vatican Council should rest with the Executive Committee, the Executive Committee would approve the appointment of Dr Vischer and authorize the officers to make the second appointment and to name alternates if necessary.

21. Death of Dr Paul D. Devanandan

The Vice-Chairman reported that news had been received of the death of Professor Paul Devanandan. Warm and affectionate tributes were paid to his memory and it was agreed that reference should be made to this further loss in the Committee's report to Central Committee, and that a message of sympathy be sent to Mrs Devanandan and to the Moderator of the Church of South India.

22. Fixed Easter

Dr Payne reported that he had been asked by the British Council of Churches to raise the question of seeking afresh an agreement in regard to a fixed date for Easter. It had been brought to the attention of the British Council of Churches that this question would be under discussion at the Second Vatican Council and the opinion had been expressed that other Churches should also consider the matter. After discussion it was AGREED

that the General Secretary be instructed to enquire of the member churches whether they wished this matter to be taken up by the World Council of Churches, and to report to the next meeting of the Executive Committee.

23. Appointment of the Rev. Dr Harry Haines

Dr Cooke reported that the Executive Committee of the Division of Inter-Church Aid, Refugee and World Service had proposed the appointment as Area Secretary for Asia of the Rev. Dr Harry Haines. He asked for approval of the appointment in advance of the meeting of the Staffing Committee as it was necessary to send immediate cabled confirmation of the invitation. It was AGREED

that the appointment of the Rev. Dr Harry Haines as Area Secretary for Asia in the Division of Inter-Church Aid, Refugee and World Service for 3 years from 1st August 1962, be approved.

24. Report of Staffing Committee

The report of the Committee was presented by Dr E.A. Payne and APPROVED. The details of the report are minuted separately for confidential distribution to members of the Executive Committee.

25. Report of General Secretary

The draft of the General Secretary's Report to Central Committee was APPROVED (See Appendix III).

26. Report of Executive Committee to Central Committee

The draft report of the Committee to Central Committee was ADOPTED, subject to revisions proposed during the course of the Committee's proceedings. (For text as revised see Appendix IV).

APPENDIX I

Proposal for the Creation of a Staff Committee on Publications and for the Appointment of a Publications Secretary

1. At its meeting in March 1962 the Executive Committee authorised the staff to make a study of the whole problem of publications policy with a view to the preparation of a document and recommendations for submission to the Executive Committee in August. The Executive Committee at that time took note of the present position. During the past years there has been a striking increase in the number of WCC publications. The World Council is at present issuing 15 periodicals and, in addition, many ad hoc publications. Policy questions concerning publications remain the responsibility of the General Secretary, assisted by the Staff Executive Group, but the task is becoming unmanageable. A Publications Section has been established to handle centrally enquiries, orders and subscriptions. Relations with printers and contractual relations with publishers are handled by the Department of Finance and Administration. Questions of lay-out and design are handled by the Information Department.

2. With a view to dealing more adequately with this problem, it is proposed that there should be created a Staff Committee on Publications. It is suggested that the membership, authority and terms of reference of the committee should be as follows:

a) Membership: The SCP shall comprise representatives of the General Secretariat, of each Division and of the Departments of Information and of Finance and Administration.

b) Authority: The SCP shall operate under the Staff Executive Group to which it shall make recommendations.

c) Terms of reference: The SCP shall review and make recommendations to SEG concerning:

i) General publications policy and authorisation of new periodicals and other publications for general circulation.

ii) The avoidance of overlapping between publications and periodicals and coordination generally.

iii) Policy as to pricing of publications and periodicals, and

iv) Promotion of sales of WCC publications.

The SCP shall also advise the departments concerned about:

i) Style and presentation of publications, and

ii) Study of needs for an appraisal of results of publications.

General report of this second group of responsibilities will be made to SEG for confirmation.

The SCP shall have as initial remit to make through the SEG recommendations to the Executive Committee toward a more precise definition of these terms of reference. Further it will have to examine all existing publications in the perspective of these terms of reference and to make recommendations to SEG for changes needed.

3. Publications represent an important element of the information activity of the WCC, and are thus a clear concern of the Information Department. This has been recognised by the inclusion among the functions of the Information Department of the following:

> "To work out a general policy concerning the regular publications of the WCC; to coordinate such publications; and to give guidance to those who are responsible for their preparation and presentation."

It is therefore suggested:

a) that the importance of the participation of the Information Department in the activities of the Staff Committee on Publications be particularly noted;

b) that the review of publications policy continue to be a responsibility of the Committee of the Department of Information; and

c) that the formulation of the function quoted above be re-examined during the coming 12 months and recommendations for its reformulation - if considered appropriate - be submitted to the Committee of the Department of Information in August 1963.

4. All departmental and divisional working committees will continue to be responsible to make recommendations concerning publications in accordance with established procedures.

5. It is further recommended that a new position of Publications Secretary should be created and authority granted for the filling of that post. It is suggested that the functions of the Publications Secretary should be as follows:

> To act as Secretary of the Staff Committee on Publications, to prepare for examination by that committee all questions concerning publications policy, including the suggested initial review of all existing publications, and to act as coordinator of all activities concerning publications, including those at present carried by the Departments of Information and of Finance and Administration.

It is suggested that the following qualifications should be sought in endeavouring to fill this post:

a) Experience in writing and editorial work.

b) Experience in publication work and relations with publishers.

c) Knowledge of the ecumenical movement and theological competence.

d) Knowledge of at least two and preferably all three of the official languages; and

e) ability to work with others in an assignment which calls principally for the provision of services and the coordination of activities.

6. It is suggested that, while the Publications Secretary should be responsible through the Staff Committee on Publications to the Staff Executive Group on questions of general policy in relation to publications, he should be directly related to the Department of Information in respect of many of his activities, especially survey of needs, problems of language, layout and illustration, promotion and appraisal of the effectiveness of publications.

7. It is suggested that the salary of the Publications Secretary should be within the budget of the Publications Section and that the total expense of the Publications Section should be allocated to the various programme units making use of its services. This will of course, nonetheless, mean that the salary will represent an additional expense which will fall on the General Budget and on the budgets of DICARWS and DWME in proportion to the use they will make of these services.

APPENDIX II

(a)

APPLICATIONS FOR MEMBERSHIP

Recommendations of Policy Reference Committee 1:

That, acting on the recommendation of Executive Committee, Central Committee approved the following applications for membership, to be dealt with in accordance with the Constitution para.II which reads "Any application for membership between meetings of the Assembly may be considered by the Central Committee; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action shall be communicated to the churches that are members of the World Council of Churches, and unless objection is received from more than one-third of the member churches within six months the applicant shall be declared elected."

1. Union of Evangelical Christian Baptists of USSR

Membership	545,000
Churches	5,545
Pastors	5,545
Evangelists	33,270

President: Rev. J. Zhidkov
Secretary: Rev. A. Karev

2. Georgian Orthodox Church, USSR

Application from His Holiness Ephraim II, Catholicos-Patriarch of all Georgia

Parishes	80
Churches	100
Priests	105
Bishops	7
Membership	about 1,000,000

3. Esthonian Lutheran Church

Application from Archbishop Kiivit

Membership	about 350,000
Parishes	148
Pastors	114
Deacons	27

4. Evangelical Lutheran Church of Latvia

Application from Archbishop Gustav Turs and Dean Peter Kleperis

Membership	500,000 (including children)
Dioceses	15
Deans	15
Clergy	110

5. Armenian Apostolic Church

Application from the Supreme Patriarch and Catholicos, Vazken I. Headquarters Etchmiadzin, USSR

5 dioceses in USSR

Armenian Patriarchates of Jerusalem and Constantinople

Catholicosate of Cilicia (including dioceses in Lebanon, Syria and Cyprus, etc.)

Dioceses in Iran, India, Iraq, Egypt, Greece, Bulgaria, Rumania, Western Europe, North America, Mexico, South America.

Total church membership 4,500,000 - 1,400,000 living outside USSR

6. Armenian Apostolic Church - Catholicosate of Cilicia

Covering dioceses of Lebanon, Aleppo, Damascus, Cyprus, North America, Greece, Teheran, Julf Isfahan, Tabriz and Kuwait.

Application from Zareh I, Catholicos of the Great House of Cilicia

Membership	498,000
Churches	206
Priests	123
Bishops	6
Archimandrites	12
Celibate priests	8

7. Evangelical Lutheran Church in Southern Africa - South East Region

Application from Bishop Helge Fosseus

Officially constituted in 1960, member of Lutheran World Federation since 1961

Supporting Boards: American Lutheran Mission
Berlin Missionary Society
Norwegian Missionary Society
Church of Sweden Mission

Membership	75,587
Communicant membership	36,904
Congregations	448
Preaching places	388
Pastors	86
Evangelistic workers	242

LWF 'recommends the application of the above mentioned church for membership in the WCC'.

(b)

Associated Churches

1. Igreja Lusitana Catolica Apostolica Evangelica (Lusitanian Church, Portugal)

Communicants	1,200
Baptized adherents	4,000
Bishop (Dr Luis C.R. Pereira)	
Clergy: Full-time	3 priests, 1 deacon
Part-time	6 priests
Layreaders	14

2. Iglesia Espanola Reformada Episcopal (Spanish Reformed Episcopal Church)

Communicants	1,000
Adherents	1,000 to 1,500
Bishop (Santos M. Molino)	
Clergy	8
Layreaders	5
Parishes	8
Mission stations	2

3. Union of Protestant Churches in the Netherlands Antilles

Membership	11,280
Ministers	7
Parishes	8

APPENDIX III

Report of the General Secretary

to the Central Committee (1962)

1937 - 1962

The plan to form a World Council of Churches took definite shape at a meeting in Westfield College, London in July 1937. It was submitted to and accepted by the Oxford Life and Work Conference in the same month. The Edinburgh Conference of Faith and Order took positive action on August 11th. So we can say that this meeting of the Central Committee takes place exactly twenty-five years after the days when the momentous decision was taken to create the World Council of Churches.

The action taken at Westfield College by the thirty-five who had been appointed by the Life and Work and Faith and Order movements was a bold one. It is true that there had been a good deal of discussion about the bringing together of Life and Work and Faith and Order. It is also true that Dr J.H. Oldham, Archbishop Söderblom and the Ecumenical Patriarchate of Constantinople had suggested many years earlier that a Council or Koinonia of Churches should be formed and that that idea had been mentioned several times in the ecumenical meetings of the thirties. But the idea had so far remained just an idea and no one had yet given it such definite shape that it could be submitted to the churches and the ecumenical bodies. The correspondence of the period shows how extremely uncertain the ecumenical leaders of the time were as to the next steps ahead. But during the three days at Westfield under the leadership of Archbishop Temple and Dr J.H. Oldham there was a sudden crystallization and the remarkable result was that the meeting agreed unanimously to a very concrete blueprint of the new ecumenical body to be created.

The solidity of the work done in those days is proved by the fact that most of the features of the original plan have been maintained, and have become part of the constitution and life of the Council. The basic thought was, as William Temple put it: "Our whole movement can only exist so far as the churches take real responsibility for it". So they decided to plan for a Council which would be "representative of the churches". The Westfield-fathers were also the first to formulate the principle that the Council shall not legislate for the churches or commit them to action without their consent. They conceived the idea of an Assembly once in five years and an annual Central Committee. When they thought of an Assembly of 200 delegates they did not see far enough in the future. On the other hand, they expressed a conviction about the role of the laity which is very similar to what the laymen said in New Delhi: "The witness which the Church in the modern world is called to give is such that in certain spheres the predominant voice in the utterance of it must be that of lay-people holding posts of responsibility and influence in the secular world".

The plan was bold because it meant the creation of a body such as had never existed in the history of the church. It was also realistic in that it asked no more of the churches than a definite commitment to do what they had already begun to do in a less formal way. But the plan was based on the hope that this first step toward unity would lead to further steps. Writing a few months after the meetings of the summer of 1937 William Temple said: "It (the W.C.C.) will thus supply a measure of union in organisation corresponding to our present measure of spiritual unity, and facilitate the growth of a deeper and wider unity, which may in time express itself in more perfect union" (Christendom 1938).

These words "the growth of a deeper and wider unity" make us pause. Our unity has certainly become wider. The men and women of Westfield did not dream that the Council would grow so fast. Are we equally sure about the deepening of our unity ? There are both encouraging and disquieting symptoms. Encouraging I would call the spirit in which we worked and lived together in New Delhi. Disquieting I would call the fact that we do not find in our churches a more active desire for a fuller unity. Now 25 years is a very short time in the history of the church. What counts is whether the unity we have is really leading to the more perfect union which the Lord has in store for us.

<u>The Eastern and Western traditions in the Council</u>

No other action taken by the New Delhi Assembly has been so widely discussed as the acceptance into membership of the Orthodox Churches of the U.S.S.R., Roumania, Bulgaria and Poland. In the press it has far too often been discussed in secular rather than Christian categories. On the other hand, there is reason for gratitude that in the vast majority of our member churches the true spiritual meaning of this event has been understood. That meaning is that churches in Eastern Europe and the churches in other parts of the world feel after many centuries of isolation that the time has come to enter into fellowship with each other. No visitor from the outside coming to these churches can doubt that there lives in their midst a strong desire for fraternal relations with their fellow Christians in other parts of the world and the action of the churches assembled at New Delhi showed that there is on their side a corresponding desire for fellowship.

In this way the question of the relationships between churches of the Eastern and churches of the Western tradition which has been an important issue in the life of the ecumenical movement since its beginnings has now taken on even greater significance and urgency. We are asked whether we will make full use of this great ecumenical opportunity. What is wanted first of all is that we should come to know each other far better than we have yet done. We should therefore welcome the exchange of visits such as those organised by the churches themselves. We are also glad that an increasing number of staff members of the W.C.C. are becoming acquainted with the Orthodox Churches. It is also helpful that we have now in Geneva, in addition to the representation of the Ecumenical Patriarchate, the representation from the Patriarchate of Moscow.

But information is not enough. What is required is a real ecumenical encounter in which the churches learn from each

other, enrich each other and explore together how they may go forward on the road to unity. We are therefore happy that members of two Theological Commissions of F&O will soon visit the Russian Orthodox Church in order to engage in serious theological conversation with representatives of that church. We hope that in the forthcoming World Conference on Faith and Order, but also in the work of all other divisions and departments we may help in breaking down the centuries of estrangement between the Eastern and Western traditions so that they may share together the spiritual gifts which they have received.

In our own church-language Eastern and Western have a meaning which is totally different from the meaning which these words have in modern political language. We give priority to the question of the relationship of the Eastern and Western expressions of Christianity. But we know also that the coming in of a number of large churches living in Eastern Europe (to be followed by other churches if the Central Committee accepts the applications for membership which have come in recently) increases our responsibility for constructive action with regard to the ideological and political tension between the largest power-blocks. Our great advantage in doing this is that as Christian churches we share in our faith and we meet therefore as brothers in that faith and not as representatives of rival ideologies. We know that no cultural, social or political ideology can be identified with the Christian faith. That is not to say that we find it easy to arrive at a common mind about the tough issues of international relations. But it does mean that, as has been shown in New Delhi and at the Disarmament Consultation under the auspices of the C.C.I.A. in Geneva, we can arrive at common conclusions about a number of important issues and thus make a common witness to the world. And though so far on such a crucial matter as the cessation of atomic tests our repeated warnings have not yet been heeded, we must not become weary, we must continue to speak out, we must combat the hopelessness and defeatism that is so widely prevalent and continue to believe that a clear testimony concerning peace and justice will finally meet with a response in the hearts and minds of men.

<u>In the year of the Second Vatican Council</u>

Within a few weeks the Second Vatican Council will begin. That Council will be of such great direct significance for a vast part of Christendom and have such important implications for the relationships of the Roman Catholic Church to all other Christian churches that we of the World Council of Churches with our concern for the whole cause of Christ in the whole world must feel in a very real way: "nostra res agitur". Now it is at the present moment difficult to get a clear picture of the present position with regard to the preparations made for the Council. The information which has been given is of such a vague character that we can only have the most general impression of the proposals which will be submitted. Moreover we hear on the one hand voices which give the impression that the Council will go very far in the way of renewal and reform, but we hear on the other hand voices which do not only warn against too great expectations, but consider that no steps will be taken which will make for an appreciable change in relationships between the Roman Catholic Church and other Churches.

In these circumstances we must confine ourselves to the basic question which attitude the World Council should take to the Council. It seems to me that this can be formulated in four points.

In the first place we must follow the Council in the realisation that much is at stake for the cause which we serve. We should accompany it with our prayers, seek to be fully informed about its work, do nothing which can make the task of the Council fathers more difficult, do everything that can encourage them in the accomplishment of the task of renewal of their church. It is in this spirit that our Executive Committee has decided to propose that the invitation to send observers from the W.C.C. to the Council should be accepted.

In the second place we should make it very clear to our constituency what the present position is with regard to the relations between the Roman Catholic Church and ourselves. That position is simply that we seek to be well informed about each other and let each other know about our various concerns. There is no question of any negotiation about organisational links and of course even less (since this is clearly forbidden by our constitution) of the W.C.C. acting for any or all of its member churches in this relationship.

It is true that something new has happened. Even a few decades ago it would have been considered unthinkable that R.C. observers chosen by a Vatican Secretariat should attend a W.C.C. Assembly and that the W.C.C. should be asked to send observers to a Council of the Roman Catholic Church. But the new development, while important, represents a modest step and means only that it is believed on both sides that Christians should not remain in complete isolation from each other.

In the third place it seems to me that we should make it very clear that on the basis of our ecumenical convictions we hope that a real dialogue may be established between the R.C. Church on the one hand and the W.C.C. with its member churches on the other hand. Should we speak of a hope when we find already so much conversation going on between Roman Catholics and churchmen of other churches and when the literature on this subject has become of such overwhelming dimensions? Yes, for it is one thing to have these useful conversations between individuals and it is another thing to have a dialogue between churches. What is called the new climate is not likely to have any permanent effect, if it does not lead to a dialogue on the level of the churches themselves. In other words we cannot and must not give up the hope that the Vatican Council itself will speak the language of dialogue. For just as there can be no healthy and a fortiori no Christian relationship between individuals where there is no dialogue, so there can be no constructive relationship between churches unless they are willing to enter into dialogue with each other. For what is dialogue? The great philosopher of dialogue Martin Buber gives a definition which I translate freely as follows: "Real dialogue takes place when each of the partners is really concerned with the others in their existence (Dasein) and in their particular character (Sosein) and turns to them with the intention that a living mutuality may be created". In other words dialogue does not mean surrender of principle or conviction, or indifference to truth, but caring for the others, listening to them, desiring real communication and mutual enrichment. And this

is a fortiori true for those who believe in the same Lord Jesus Christ. Father Congar has said that one of the most important principles of ecumenical dialogue is "to take seriously the questions which we address to each other". It is that type of dialogue, which we need to-day between the Roman Catholic Church and the other churches.

In the fourth place we must say that a dialogical attitude implies certain practical consequences. That is the reason why we are specially concerned about the action which the Council will or will not take with regard to questions which involve the relationships of the churches such as religious liberty, mixed marriages, prayer for unity and more generally to the question of the nature and limits of the Church. We must honestly say that even within the membership of the W.C.C. we have not yet drawn all the consequences from our relationship as churches engaged in an ongoing dialogue, and we must not ask from the Roman Catholic Church what we have not yet realised ourselves. But we are at least working out together a relationship in which each "looks not only to his own interests, but also to the interests of others" (Philippians 2). And we can and may ask that the unique opportunity of this Council, the first to take place since the modern ecumenical movement was born, may be used to show that the Roman Catholic Church realises that churches which bear the name of Christ must, without minimising their differences, demonstrate for his sake and for the sake of the world their true concern for each other and enter into a living dialogue with each other about the truth and the will of God.

The Meaning of Oikoumene

In his reflections on the New Delhi Assembly Father Beaupère has said: "Le Conseil oecuménique des Eglises apparaît comme un univers en expansion ... Le Conseil oecuménique est maintenant 'un monde'" (Parole et Mission, avril 1962). He adds that this represents not merely a new stage but almost a transformation ("Presque une mutation"). This is a true observation. The pioneers of the Council wanted it to be a World Council, but in the early stages very large parts of the world remained unrepresented and therefore unable to make their contribution. At New Delhi we have made in this respect such a big jump that it is yet difficult to realise all the implications of the new situation. Through the integration of I.M.C. and W.C.C., through the increase of membership in areas where we had few member churches, through the extension of our various services we are now in touch with churches in all major regions, the one important and regrettable exception being the Churches of China. In many cases churches which are not members of the W.C.C. cooperate with us through missionary councils, regional or national councils, through the scholarship programme, refugee work or inter-church aid, through the Ecumenical Institute and the Theological Education Fund. And whatever else the New Delhi Assembly has meant, it has certainly given our movement a new realisation of the world-wide character of the Christian Church and of the impossibility to think of Christianity any longer in terms of one culture or a few continents.

Now this expansion of our horizons is in many ways exhilarating. We discover the dimensions of the work of God in the world; we come to see that the total life of the Church is of astounding variety and richness; we get an opportunity to share

each other's burdens and to think of our own churches as part of a world-embracing "familia Dei".

But there is also a danger. It is that we have now so many inter-church tasks, that we could forget the world outside the church. It would seem that just to get to know each other, to enter into theological conversation with each other, to render assistance to each other, to cooperate in the task of renewal of the Church's life is already more than we can hope to accomplish in the coming years. It must be added that there is in many of our churches a sense of defeatism about their task in the world. So often the world lives and thinks and talks as if there were no Church in existence. And the gulf between the intellectual and ideological forces shaping our civilisation and the thought and witness of the Church seems to be growing wider all the time. The temptation to take refuge in our own ecumenical world, where we have the great central convictions in common, is therefore a very real temptation.

But it is a temptation. For an ecumenical movement which would turn its back upon the world would no longer fulfill the purpose for which it exists. The very word "Oikoumene" reminds us of this truth. Professor Werner Bieder has recently (in "Evangelische Theologie") called attention to the fact that the passages in the New Testament in which the word "Oikoumene" occurs, can be divided in two groups. In the first group "Oikoumene" is used in the sense of humanity as it lives its common life in political or other communities and in its lost, unredeemed condition. In the second group the "Oikoumene" is the world of men into which God intervenes by His act of grace in Jesus Christ and which is thus brought to its destination and end. An important example is Hebr.1:6 where the N.E.B. translates: "When He (God) presents the first-born to the world (Oikoumene), he says: Let all the angels of God pay him homage". Does this not mean that the risen and ascended Christ is presented to the Oikoumene as its true Lord and that therefore the calling of the Church is to witness that all things are subjected to him (Hebr.2:8) and that the "coming Oikoumene" of which Hebr.2:5 speaks is the whole wide world of humanity as it will be brought under His Lordship?

There can then be no self-contained and introverted ecclesiastical Oikoumene. There can only be a churchly Oikoumene. which realises that Christ is Lord and which must now carry that testimony in word and deed to the wider Oikoumene which does not yet recognize what God has done for and in the world. It is in mission and service among men that we realise our ecumenical purpose. This is not to underestimate the importance of true unity. On the contrary the issues of unity are so crucial because they affect the whole task of the Church in the world.

Seen in this light our new study theme is just the one we need to-day. It speaks of the finality of Christ that is of his uniqueness and universality as the Lord of the Church, but it speaks at the same time of the age of universal history that is of the Oikoumene in which it must be made known and manifest that He is the Lord of the world. As we seek to understand the full implications of those tremendous truths we will also see more clearly that the World Council of Churches must not only be a world-wide Council, but a channel through which the love of God is proclaimed and demonstrated to the whole world of men.

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APPENDIX IV

Report of the Executive Committee to the Central Committee (1962)

1. In Memoriam

We deplore the loss of one of the most promising younger members of the Central Committee, Mr Valentin G. Montes of the Philippines. It was on the journey to Europe where he was to take part in a number of World Council meetings that he lost his life in an airplane accident. We had looked forward to his participation in our common work and will miss him. Our deep sympathy goes to his family and his church.

In contrast, our second bereavement, which occurred only about a fortnight ago, resulted from the sudden passing of one of the veterans of the World Council of Churches, a member of the first Central Committee and of its Executive Committee, Sir Thomas Taylor, who has more recently served as Chairman of the Commission on "Christians and the Prevention of War in an Atomic Age: A Theological Discussion".

Most recently, since these meetings in Paris began, we have received the grievous news of the death of Dr Paul D. Devanandan, one of the most outstanding leaders of the Church of South India and one who has been deeply involved in the life of this Council.

We have also lost a great friend and supporter through the death of M. Gustave Hentsch who was the international treasurer of the campaign for the raising of funds for our new headquarters and the chairman of the Ecumenical Loan Fund.

2. Meetings of the Executive Committee

The Executive Committee appointed by the Central Committee in New Delhi has held three meetings: a short meeting of a purely technical character in New Delhi, a longer meeting in March in Geneva and a meeting in Paris. It is notable that the new committee in which we have eleven new members has very quickly developed that spirit of solidarity in the service of the common cause which had characterised the Executive Committee in the period before the last Assembly. The Executive Committee plans to hold its next meeting in February 1963 in the Near East.

3. Following up the third Assembly

The voice of the New Delhi Assembly has undoubtedly reached more people inside and outside our member churches than any previous Assembly. The reporting in the church press (including in many countries the Roman Catholic press) has been very extensive, that in the secular press has been excellent in some countries, weak in others. Extremely good work has been done by the various radio and television teams which were present at New Delhi. A survey of the press such as was given by M. Maury in the Ecumenical Review shows a great diversity of opinion as to the significance of the Assembly, but it can be said that the great majority consider the Assembly as the beginning of an important new stage in ecumenical history.

The most important channel carrying the results of the Assembly to the members of our churches is however through personal visitation of congregations. Many delegates have taken their responsibility in this respect very seriously. We have heard of some who have given up to a hundred lectures on the subject.

The Appeal to the Governments and peoples has been transmitted through the churches to the governments of many countries.

In a number of cases this has been done in personal audience with heads of state or ministers of government. The appeal was also sent by the C.C.I.A. to all delegations of the United Nations Assembly.

The official report has been prepared with considerable speed. We owe this largely to the labours of Dr. Samuel McCrea Cavert and the Rev. Francis House. The German edition which was the first to appear is nearly sold out. Large editions in many languages have been published of "New Delhi speaks" and the various popular books about the Assembly have had a good sale.

4. Integration in practice

Almost immediately after the New Delhi Assembly the process of working out the consequences and implications of the integration between the World Council of Churches and the International Missionary Council was set in motion. The new relationship is making possible day-to-day staff contacts so that as plans develop the viewpoint of the Division of World Mission and Evangelism and those of the other divisions and departments can be brought to bear on one another. Thus other divisions are helping in shaping material for the meeting of the Commission on World Mission and Evangelism to be held in December 1963 in Mexico.

This is especially true in the relations with the Division of Inter-Church Aid, Refugee and World Service. There is inter-divisional staff discussion from the earliest stages. A good deal of work is going into the formulation of policies which will express both the common purpose and the distinctive responsibilities of the two divisions, and the possibility of joint projects in fields which are of interest to both divisions is being explored.

Cooperation in the field of study has already been close for a long time. Hitherto it has been chiefly in the field of Missionary Studies, but the work of the department on Studies in Evangelism has a very close bearing on the work of the DWME and in this field also there is close staff collaboration through the recently formed Committee on the Coordination of Studies.

With the Division of Ecumenical Action there is already collaboration in regard to questions of Home and Family. Plans are also being worked out together with regard to the responsibilities of the World Council in the field of education.

5. Relationships with regional developments

The World Council remains in close touch with the various regional developments. Several members of the staff will take part in the important "situation-conferences" organised by the East Asia Christian Conference in Madras, Singapore and Tokyo at which the churches and councils concerned will seek to reach a common mind on specific plans for cooperation in the concrete situations which they face.

Staff members, including especially our two secretaries from Africa : Prof. Z.K. Matthews and Mr. Henry Makulu, are also participating in the preparations for the important meeting in April 1963 in Uganda at which it is hoped to give definite form to the Africa Conference of Churches. A very important meeting will also be that to be held in Salisbury in December/January at which the churches

and councils in Africa will consider their task in the field of education in the light of the rapid and revolutionary changes taking place in the continent.

There is also a personal link with the European Conference of Churches since its secretary is Dr Glen Garfield Williams, the Europe Secretary of the DICARWS. In Latin America the WCC's contacts with regional developments are maintained in four ways: through the Division of ICARWS, through the relationships of the DWME with its affiliated councils, through the Youth Department and through the committee which has grown out of the WCC sponsored study on rapid social change.

6. Towards the fourth World Conference on Faith and Order

In its session in March 1962 the Executive Committee approved the general plan for the Fourth World Conference on Faith and Order. The invitation of the Canadian Council of Churches to hold the conference in McGill University, Montreal, was accepted. The dates chosen are July 12 to 26, 1963. In conformity with the constitution of the Faith and Order Commission invitations have been issued to all the churches which are members of the W.C.C. and a number of other churches. The allocation of places includes 317 places for delegates of member churches, 30 for delegates of non-member churches, 25 youth delegates and 50 advisers. The theological commissions which have been at work since the third World Conference on Faith and Order at Lund, will present their reports at Montreal. These reports will serve as the basis for an analysis of urgent problems suggested by the churches and explored in a preliminary way by regional study groups of which at least 75 have been initiated during the past year. From the conference those issues should emerge on which the studies of the next decade will be focussed.

7. Action with regard to international affairs

Meeting at the time of crucial intergovernmental discussions on disarmament in Geneva the Executive Committee issued in March 1962 a resolution on this subject. An important point in that resolution was that the committee urged all governments concerned not to continue or to resume the testing of nuclear weapons. When the U.S.A. government started another series of nuclear tests in April 1962 the officers of the W.C.C., acting in line with the resolution of the Executive Committee and several older resolutions of the Central Committee and the Assembly, reiterated publicly the concern which they had already voiced in September 1961 when the U.S.S.R. government resumed tests.

The officers of the C.C.I.A. issued on the same date a more detailed statement on the methods to reach a verified agreement concerning the cessation of tests.

The New Delhi Assembly had proposed the calling of a conference of Christians of various countries which would invite governmental experts on disarmament to explain the policies of their governments. Under the auspices of the C.C.I.A. such a meeting was held in June. After hearing the full statements from authorised spokesmen of the governments, including a spokesman of the non-aligned states, the churchmen present had their own frank and thorough discussion and arrived at basic agreement on a number of

important aspects of the disarmament problem. The text of this agreement has been communicated to the members of the 18 nations comitt on disarmament. This document is a substantial contribution to the clarification of our common attitude to the urgent and crucial problem of disarmament and has already met with a favourable response in a number of churches.

8. Relations with the Roman Catholic Church

The General Secretariat has continued to maintain relations with the Secretariat for Unity under the direction of Cardinal Bea and Mgr. Willebrands. The presence at New Delhi of five Roman Catholic observers chosen and appointed by the Secretariat for Unity has proved to be mutually helpful. In various ways, including the publication of a special number of the Ecumenical Review on the subject, the World Council has made known its position on those subjects on the agenda of the Second Vatican Council with regard to which its member churches have expressed their common mind.

When it became apparent that the World Council and several communions would receive invitations to send observers to the Second Vatican Council the Executive Committee considered the matter fully and agreed to look with favour on the acceptance of such an invitation with the understanding that any such observer(s) - in accordance with the requirements of the Constituion of the Council - will not be spokesman of the Council or of any of its member churches. The officers were also authorised to approach a person or persons with a view to nomination to the Central Commitee for appointment as observer(s) on behalf of the World Council of Churches.

The official invitation signed by Cardinal Bea and Mgr. Willebrands in the name of Pope John XXIII has been received in July. The invitation is accompanied by a statement defining the status of the observers. The W.C.C. is asked to send one or two observers. The Central Committee will be asked to approve the acceptance of the invitation and to appoint the observers on behalf of the World Council.

The reasons why the Executive Committee feels that the invitation should be accepted are the following : This is the first time in history that observers from so many confessions are invited to follow the proceedings of a Council of the Roman Catholic Church. This new departure is not unrelated to the rise of the modern ecumenical movement. The World Council which has ever since its first Assembly invited Roman Catholics to attend its main meetings as observers should use this opportunity to become better acquainted with developments in the life of the Roman Catholic Church. The observers may also have opportunity to explain informally what the World Council stands for and to forward a true conversation between the Roman Catholic Church and the Churches in the W.C.C. The observers will have no authority to speak officially for the W.C.C. nor to engage in any negociation. The acceptance of the invitation is to be seen wholly in the light of the purposes of the W.C.C. and especially of its task "to draw churches out of isolation into conference in which none is to be asked to be disloyal to or to compromise its convictions, but to seek to explain them to others while seeking to understand their point of view" (Faith and Order Constitution).

9. Specialized Assistance to Social Projects

One of the newest developments in the W.C.C. is the Committee on Specialized Assistance to Social Projects, within the DICARWS. Growing in large measure out of the rapid social change study, this Committee will assist churches and councils upon request in the development of leadership training and projects of social development. Although the Committee is in the very early stages of its work, there is evidence that it will be able to play a considerable role in providing special assistance in the formulation of projects to meet these needs.

10. Concerning the structure of the Council

The New Delhi Assembly instructed the Central Committee to reconsider the question of the divisional structure of the Council, such reconsideration to be begun within two years. The Executive Committee is of the opinion that first steps in this process of reconsideration of the structure of the Council should be taken in the summer of 1963.

11. Finance

The financial position of the World Council of Churches as this new Central Committee took over responsibility following the Third Assembly was a sound one.

The final accounts for the operations of the General Budget in 1961 show a surplus of about $ 12,000. Member church contributions in 1961 rose to about $ 526,750 - an increase of nearly $ 10,000 over the previous year.

The final accounts for the Third Assembly show a surplus of about $ 21,250. Prior to and even at the time of the Assembly itself, full assurance was not available of the adequacy of income to cover all the expenses of the Assembly. The special efforts made in a number of countries to secure support for the Assembly Budget and the highly successful operation in respect of the sale of the preparatory booklet did, however, finally produce sufficient income to cover all expenses and leave the above-mentioned surplus.

The Central Committee at its meeting in December 1961 provisionally established the level of the General Budget for 1962 at $ 705,000 and the Executive Committee at its meeting in March 1962 approved a detailed expenditure level totalling to that figure. There has been an encouraging response from the member churches to the request by the Third Assembly for an increase of at least 47% in contributions to the General Budget and there is good reason to hope that income in 1962 will be adequate to cover expenses.

The accounts of the Division of Inter-Church Aid, Refugee and World Service also reflect a sound position. Contributions to the Service Programme for 1961 reached a new highest level of over $ 1,055,000. The operations under the Service Programme in 1961 resulted in a deficit of about $ 20,500; that deficit was covered by the allocation of the appropriate amount from the interest earned on the Revolving Portfolio of investments.

The financial position and all financial problems arising at this time will, of course, be reviewed and presented to the Central Committee by the Finance Committee.

12. Headquarters Properties

Construction work has proceeded throughout the past year. It will be recalled that the new buildings will comprise a center block and three wings of offices - one of five storeys, one of four storeys and one of three storeys. The library will be a separate building. At the date at which we are meeting, the basic structures of the five storey and the three storey wings of offices have been completed and work on the interior has been started. Work on the third wing of offices and on a part of the center block has been started. Work is proceeding according to programme and it is hoped that the new headquarters may be ready for occupation at the end of 1963.

Gifts received or fully assured for the Headquarters Properties Fund have now reached the original objective of $ 2,500,000. That objective was, however, established in August 1958. By the time that final plans were approved in August 1960, it was already clear that total expenses would exceed that objective. At its meeting in March 1962, the Executive Committee noted that the original objective was assured but agreed to launch an appeal for a further effort to raise an additional $ 350,000 in order to raise the fund to the full level of estimated costs. No substantial gifts have yet been received in response to that supplementary appeal.

13. New Building at the Ecumenical Institute

The construction of a new building at the Ecumenical Institute to house the library and a new meeting room was approved by the former Central Committee at its meeting in November 1961. Construction work was started in the Spring of 1962 and is proceeding. The total resources at present available for the new building amount to about $ 60,000 and the total estimated cost of the new building is about $ 150 - 160,000.

The decision to proceed with construction, although resources adequate to cover costs were not available, was taken in the light of the imperative need for the new accommodation and of the fact that this need had been recognised but action deferred as early as August 1959. The decision was, however, taken on the understanding that maximum efforts would be made to seek to raise further special gifts adequate to cover the remaining costs of the project. Notwithstanding considerable further efforts, no additional gifts have been secured during the period since the Third Assembly. It may therefore be necessary to consider leaving the building partly unfinished until additional resources are assured. This question also will come before the Central Committee through the Finance Committee.

14. The W.C.C. Staff

A number of staff members who had accepted appointment until the period of the third Assembly have left. The Rev. Francis House who had already given several years to the W.C.C. when he organized the World Conference of Christian Youth in Oslo finished another fruitful assignment as Associate General Secretary and director of the Division of Ecumenical Action. He had also rendered exceptional service in the strengthening of relations with the Orthodox Churches. Rev. W.K. Du Val had been the reliable administrative secretary watching over the complicated machinery of Inter-Church

Aid, Refugee and World Service. Miss Helen Morton had strengthened the staff of the Department on Cooperation of Men and Women. The Rev. Dai Kitagawa had first been deeply engaged in the study of Christian responsibility in areas of rapid social change and then become our first secretary giving full time to the problems of race relations. Ralph Weltge had organised the work camps at a time of their world-wide development. The Rev. Ray Maxwell who was the secretary of DICARWS for Orthodox Churches has left Geneva, but remains in the service of the W.C.C. as Associate Executive Secretary in the U.S.A. To all these we express our gratitude for their good work.

The departures are many but the arrivals are even more numerous and the increasing task is carried forward by an increasing group of workers.